2: Krige and Krige E-5 (1928-1939)1943
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neglect of many of the old crops. The balance may be restored by European vegetables, such as tomatoes, cabbage, onions, and carrots. They are planted in irrigated gardens; these, however, are not numerous and could never supply the needs of the whole population. The parsimonious peasant, well-filled with porridge, is hardly likely to spend much time on what are looked upon as luxuries rather than as necessities.

People know that to have many crops in the same field places a great strain on the soil and lowers the productivity of each crop. Yet as a measure of economy, dictated by conditions, every one to-day plants side by side as many different crops as possible. Eleusine is an exception and mealies are spared the worst mixtures, though it is rare indeed that in between the mealies you will not find pumpkins and nuts. Millet and kaffir corn, however, stand alongside sweet sorghums—in the old days planted only on the boundaries of fields—beans and groundnuts, pumpkins, and calabashes. There is no more virgin soil on which the old incipient ideas of rotation of crops can be practised. If by chance new soil is turned, its rich content of ash will no longer be placed at the service of eleusine, as was the old rule; mealies, which followed eleusine as a second crop, are now so much more important that the old priority of eleusine gives way to a mixed crop of mealies and eleusine, though mealies alone are preferred. When mealies, after two or three years, begin to answer badly, millet is planted, in accordance with the old rotation. To-day there is some idea that beans revitalize the soil.

But we must not exaggerate the scientific value of these principles. Rotation was essentially a method of draining from the soil, with more and more hardy crops, the last ounce of energy; a crop was not thought to recondition the soil. On soil that is too poor or unsuitable for any of the cereals, groundnuts are often successful; but usually it is left to lie fallow for many years. In the old days it might have been wholly abandoned; but to-day lands that have lain fallow for thirty years and more are being recultivated, at least if they are not along the steep or stony slopes of hills where ploughing is difficult. The shifting cultivation of the past is no longer possible; there are less men available for clearing, which, moreover, has for long been discouraged by the tribe itself and to-day is forbidden by Governmental regulation. Plough culture also has introduced new practices. These and other changes have had far-reaching results. Time and space for single-crop gardens are lacking. It is convenient and the most economic utilization of the available resources to put into the soil behind the plough a mixture of all kinds of seeds. Some of them will be smothered by the others and that will be a calamity if the staple crops suffer unduly; for that reason the problem now is to determine, with reference to soil and weather conditions, which crops will significantly lessen the productivity of those to which priority is accorded. Everything that requires to be planted separately is as far as possible left aside. Crops specially planted by women tend to fall behind in the race. Women do most of the hoeing to-day, and their labour, valuable as it is on the steep slopes and among the stones, cannot keep pace with the plough. Moreover, men make the modern gardens by the sides of streams, and the *mung* beans, groundnuts, and native potatoes, which the women